

A.D. 649 to A.D. 1253. The last king was taken prisoner by a Mongol general of the future Kublai Khan and deposed in 1253, albeit solaced with the title of mahārāja, and restored to his realm with the hereditary Chinese style of *tsung-kuan*, or governor-general. His successors kept up the line of tributary governors till 1382, when their territory was finally absorbed into the Chinese Empire by the founder of the Ming dynasty. The excellent lexicon of geographical and historical names, ancient and modern, which follows, and the clearly defined map “pour servir à la lecture du *Nan-tchao-ye-she*,” printed in black, blue, and red, call for a word of praise, and complete a well got up book, to which justice can hardly be done in so short a notice.

S. W. B.

ARCHÆOLOGICAL SURVEY OF CEYLON. *Epigraphia Zeylanica*, vol. i, part 1. Edited and translated by Don MARTINO DE ZILVA WICKREMASINGHE, epigraphist to the Ceylon Government. (London, 1904.)

This volume is the first instalment of a collection of ancient inscriptions in the island of Ceylon, published by sanction of the Government, very much in the same manner as the *Epigraphia Indica*. The learned editor, Don Martino de Zilva Wickremasinghe, a native of Ceylon, has been working during a number of years as assistant to the Archæological Commissioner, Mr. H. C. P. Bell, whose interesting reports on the antiquities of the Kegalla and Anurādhapura districts are well known to all those who take an interest in Indian epigraphy.

The inscriptions published and translated in this volume were all discovered in the neighbourhood of Anurādhapura between 1890 and 1900. No. 1 is an inscription on a granite slab near the *Jetavanārāma*, written in Sanskrit prose, with only a few Sinhalese words in it, like *kiri*, ‘a measure of grain’ (Pali *karīsha*), and *parivahana*, ‘a lay warden of a monastic establishment.’ The name of the king not being

given in the inscription it is very difficult to find out the date, but I think that Wickremasinghe is certainly not far from the right time when he assigns it to the first half of the ninth century A.D.

Then follow a number of cave inscriptions discovered at *Vessagiri* (Mahāvamsa, ed. Turnour, p. 123), about a mile to the south-west of Anurādhapura, near the high road to Kurunaegala.

They are very similar to those given in my *Ancient Inscriptions in Ceylon*, p. 33, not only with regard to their general contents, but even as far as the proper names are concerned; *Anikāṭa Sona*, as well as *Citrā*, the wife of *Palikada* and daughter of *Surakita* or *Sirikita*, occur in both. The title *Parumaka* attaching to *Palikada* and *Surakita*, which I left untranslated here as well as in the *Tonigala* inscription (No. 1), is rendered by Wickremasinghe as 'His Eminence.' It is the Skt. *paramaka*; and the form *mapurum*, which we find later on (*Epigraphia Zeylanica*, p. 26) stands for *mahāparamaka*.

On p. 23 ff. W. gives us two slab-inscriptions which have also been discovered at *Wessagiraya* in 1890. The first belongs to King *Dappula V* (A.D. 940–952), and contains a grant of 200 kalandas to the *Virāṅkurā* and *Mulasovihāra* monasteries. The language and the contents are very similar to those of the two great tablets at *Ambasthala*, *Mihintale* (No. 121 of my *Ancient Inscriptions in Ceylon*). The translation as given by Mr. Wickremasinghe is, on the whole, a very good one, only with regard to a few words I beg to offer some suggestions.

The words *Lak-div-pofo-mehesana-parapuren* in lines 4, 5 are rendered 'by lineal descent from the great lords of the soil of the island of Laṅkā,' and *mehesana* is said to be identical with Skt. *mahesāna*. In the note, however, the author admits the possibility of identifying *mehesana* with the proper name *Mahāsena*, and in this case would feel inclined to translate the words in question 'lord of the soil of the island of Laṅkā by lineal descent from Mahāsena.' I think that both these translations must be rejected. In the note the author

alludes to similar passages in the inscriptions of Ellewaewa pansala, Mayilagastota, and Wewelkaetiya (A.I.C., Nos. 116, 120, 122). Especially the passage in the Mayilagastota inscription strikes us by the similarity of the wording: *ag mehesun wū Lak diw poḷoyon parapuren himi sīti Gon biso raedna kushi upan aepā Mihindāhu wasin*, 'by the aepā Mahinda, who was born in the womb of the anointed queen Gon, chief queen to his Majesty the King, reigning on Laṅkā's ground by hereditary succession.' In the same way the passage in question of the Wessagiri inscription is to be translated: 'Having been conceived in the womb of the queen Devā, (chief) queen to the great king Buddas Siri-saṅgboy Abahay reigning on Laṅkā's ground by hereditary succession.' I see no reason to translate *raejna* by 'sub-queen' as W. suggests. On the contrary, if she had really been only the sub-queen, this would certainly not have been mentioned in the inscription.

I think we ought to read *mehesun* instead of *mehesana* on the Wessagiri slab, and this corresponds to Skt. *mahishī*, Pali *mahesī*, 'queen'; *poḷoyen* and *poḷoyon* are instrumentals from *poḷo* = *prithivī*, used in a locative sense. In modern Sinhalese we have *poḷowa*, 'earth.' *Sanahay* in line 4 and *sanahā* Galpota (No. 148), B 5, 'having comforted,' is to be derived from *snih* and not from *snā*. The corresponding modern Sinhalese is *sanasanawā*, 'to comfort,' and the change of *h* to *s* is already found in Pāli *senesika*, 'oily' (Mahāvagga vi, 1, 4), which also derives from *snih*.

The second slab bears two separate inscriptions, both referring to benefactions made to the clergy of the monastery Bo-Upulvan-Kasub-giri-Vehera. The king mentioned in these inscriptions is called Siri-Saṅgbo Abhā Mihindu, and Wickremasinghe, following the late Dr. Goldschmidt, identifies him with Mahinda III. The name is given as Mahinda IV on p. 30, but this must be a misprint, for it was under Mahinda III that his commander-in-chief, Sena, led a successful campaign against the Cola king Vallabha, according to Mahāvamsa 54, 12-16. It is the same Mahinda who, in the 16th year of his reign, bestowed a grant on the

vihāras of Caityagiri and Abhayagiri, as stated in the tablets of Ambasthala, Mihintale (A.I.C., 121).

Here we must leave Mr. Wickremasinghe's most interesting publication. It would be easy to write a long article in discussion of the number of interesting points that he raises. It is sufficient for the purposes of this notice to point out the very great importance for Indian epigraphy and archæology of this publication. No other method of publication of the priceless relics of antiquity found in Ceylon is of the slightest use. All European scholars will be thankful to the Government, which has hitherto done so little, though that little has been of great value, for the history and literature of the island.

E. MÜLLER.

Berne, October, 1904.

THE BOOK OF CONSOLATIONS, OR THE PASTORAL EPISTLES
OF MÂR ÎSHÔ-YAHBH OF KÛPHLÂNÂ IN ADIABENE.
Part I. By PHILIP SCOTT-MONCRIEFF, B.A. (Luzac,
1904.)

We must congratulate Mr. Scott-Moncrieff upon the useful piece of work which he has undertaken to edit, and which, to judge from the present volume, will be a highly creditable contribution for a young student. The letters in question are from the pen of one of the heads of the Nestorian Church during the seventh century. He was of Persian origin, a native of Kûphlânâ, whose father took a sympathetic and practical interest in the convent of Margâ. He studied at the famous school of Nisibis, and was appointed Bishop of Mosul at an early age. In 628 he was promoted to be Metropolitan, and about 644 he was elevated to the premier position as supreme head of the Nestorian Church. His numerous epistles accordingly may be divided into three periods, and it is those written in the first period, whilst Bishop, that are now published in full in the present volume.

Mâr Îshô-yahbh's epistles had long been known, thanks to the indefatigable Assemani, who has given a brief abstract